

# pentagram

Lectorium Rosicrucianum



The reality of the liberation

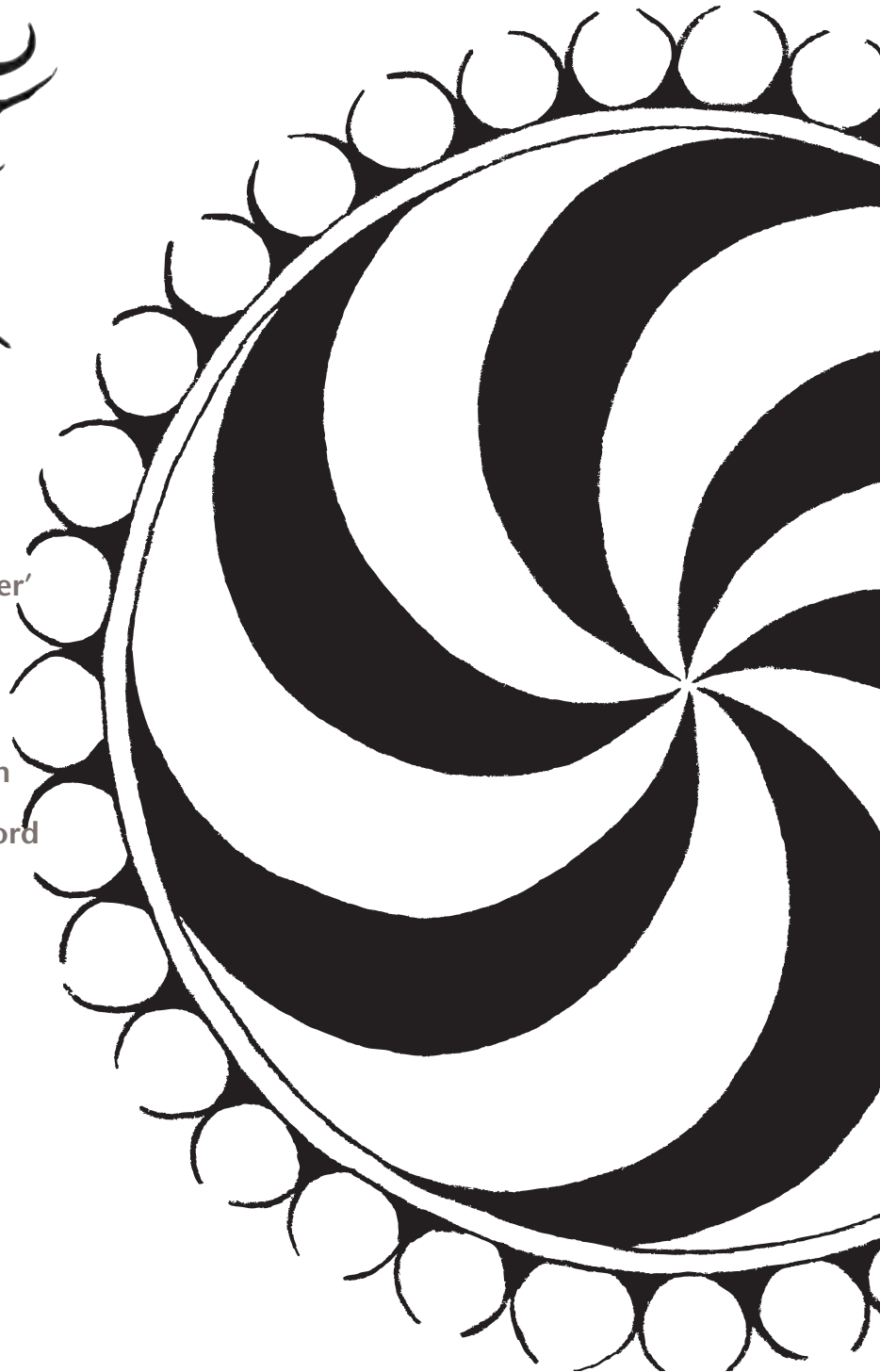
The overtones of the 'Lord's Prayer'

The creation is twofold

The Minotaur, the soul and the I

How knowledge becomes wisdom

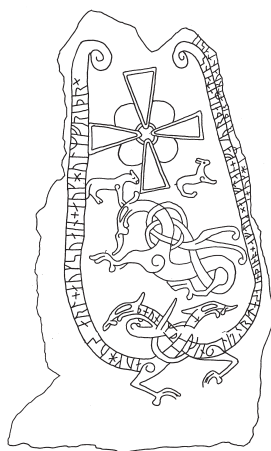
The Edda: The holy primordial word



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# pentagram



One of the largest impediments for being able to perceive the real world is the inertia of the human heart. The human being has become 'heavy' by all the impressions and the pressure of matter, burdening the heart. The heart still hardly reacts to the life and the needs of others, and the inner impulses of the soul penetrate the consciousness only with difficulty.

In this issue, the **Pentagram** aims at awakening the spiritual heart by a few provoking articles, because with the activity of an alert consciousness it is possible to break through the inertia, and to perceive the outlines of a new era, and even a new world, with the inner eye. This is also what the German Romanticist Friedrich Hölderlin saw before him in a poem that he wrote in 1796:

'We are like fire, slumbering in dry branches or in stone,  
and unceasingly wrestle and seek to escape  
from the oppressive captivity.

And they come, and offset ages of struggle,  
these moments of liberation,  
in which the divine breaks open the dungeon  
and the flame detaches from the wood  
and victoriously flares up above the ashes.  
Yes, then it is as if the liberated spirit,  
forgetting the suffering and the slavery,  
returns triumphantly to the heavenly halls of the sun.

volume 32 number 5 2010

## content

the reality of liberation 3

*j. van rijckenborgh*

the creation is twofold 8

magical artist or true yogi 13

how knowledge becomes wisdom 18

the holy primordial word 22

*the edda*

overtones of the 'lord's prayer' 26

the minotaur, the soul and the ego 30

the book of mirdad 38

*book review*

Cover: Drawing of an ancient Celtic stele

# the reality of liberation

Life wants to elevate itself, wants to rise to another level, a new vibration, a new field. A human being, touched by a higher vibration, is able to go up into the field that surpasses the ordinary, dialectical one. Then he fundamentally changes.

*J. van Rijckenborgh*

**T**he astral field of the Spiritual School of the Golden Rosycross, which we often call 'the Living Body of the young Gnosis', is characterised, considered outwardly, by colour and vibration. We can best refer to the colour of this field as gold, mixed with violet, not a reddish or bluish violet, but a constant, very specific colour that differentiates a golden-violet lustre. We know that gold is the colour of the reborn soul state. This is why we speak of the Golden Rosycross and sing of the golden wonder flower. It is ancient knowledge that gold, as to lustre, nature and vibration, is associated with the reborn state. Only think of the art of primitive painting. This is also why the Renova temple is dedicated to these two colours, violet and gold. The colour violet is the basic colour of the new spectrum. It is the spectrum of soul humanity, in which the reborn soul, the golden wonder flower, can be taken up into a new course of life. In previous articles, we spoke about an astral field of earthly nature and of a newly constructed astral field of the Living Body of the modern Spiritual School. Perhaps we thought it too earthly to visualise these two fields existing next to each other, separated, and protected in different ways. Without any doubt, we will think quite differently about it, when we realise that it is a matter of vibration. In the seventh cosmic plane, the sidereal or astral substance has a range of vibration between 450 trillion (a million times a million) cycles per second (hertz) and approximately 700 trillion. These are a few of the figures that the universal teachings mention. Within this range of vibration, the different astral phenomena, forms and activities, linked with the seventh cosmic plane, are manifested. Expressed as colours, the lowest vibration corresponds to bright red, and the highest vibration, possible in the dialectical field of life, to bluish-violet. The radiations related to all of this have wavelengths between approximately 650 and 450 nanometre (one nanometre is one billionth of a meter). The fastest vibrations have the shortest wavelength. When these limits of vibration and wavelength are exceeded in a negative sense, in





*Jan van Rijckenborgh was founder of the Spiritual School of the Golden Rosycross. In this School, he explained the path of the liberation of the soul to his pupils in all kinds of ways, often on the basis of Hermetic texts like the Corpus Hermeticum.*



**Mural in Madikeri, India**



other words, when a slowing down or weakening occurs that continues to below the mentioned limits, dissolution, breaking, crushing, explosion, or death will always follow. When these limits are exceeded by a person in a positive sense, upwards in the direction of the sixth cosmic plane, this plane is entered and a new form of manifestation must follow: the soul human being. Therefore, the transition from one field to the next, from the seventh to the sixth cosmic plane, always implies a transfiguration.

If a personality, a microcosm, is maintained by a constant vibration, as a result of which the vehicles of this personality remain concentric, a certain corresponding vitality is supplied through the available possibilities of the personality, and life is maintained. If the personality becomes weaker, this will result, as we said before, in a slowing down of the vital vibration. At a certain moment, the vibration has become so weak, so slow, that the personality is no longer able to maintain itself in the body and dies. This is, briefly, the cause of physical death.

The other possibility is that a person is touched by a field of a higher vibration than usual. What matters is whether he is able to react to it. If he goes up into this field, if he reacts positively, the vibration of this field will be systematically increased from time to time. As a result of this increase of the velocity of vibration, exceeding the ordinary dialectical one, his essence, the microcosm, the auric being, and therefore his personality, will change, too. In other words: transfiguration.

At a certain moment, transfiguration is necessary for a human being. In the first case, the result is the death of dissolution, in the other case, the death of rebirth.

But what an immense difference! One death means the umpteenth repetition, chained to the wheel of birth and death. We will die the other death only once. When we die that death, we will arise in the eternal life. The new astral field of the modern Spiritual School is a concentration field of astral substance, in which vibrations are maintained, the

## At a certain moment, the factor of time also ceases to exist in these realms and a new state develops: eternity

lowest limit of which exceeds the limit of 800 trillion hertz (cycles per second), while their wavelength approximates 400 nanometers. When we mentally reduce the wavelengths even further and increase the frequency, we may be able to imagine the cosmic planes lying above the sixth cosmic plane.

At a certain moment, the factor of time also ceases to exist in these realms and a new state develops that may be approached by the concept of eternity. On the basis of what we said before, we will now also understand that a sidereal field, which rises above the seventh cosmic plane as to vibration and wavelength, is inaccessible to a being of the seventh cosmic plane. Therefore, the new astral field of the modern Spiritual School protects itself; it is fundamentally unassailable. Yet, the astral field of the Living Body shows effects, by which it seemingly endangers itself from time to time. What we mean can best be approached by thinking of a flame that periodically begins to burn lower for whatever reason and shows a periodic reduction of its light vibration. From time to time, a gnostic astral field intentionally causes, according to certain laws of periodicity, reductions of its vibrations, that is, of the wavelengths of its radiations. As a result, the limits of the seventh cosmic plane are exceeded and the radiations of the Gnosis, that is, of the new astral field, are then actually able to descend into the dialectical field of life, the field of space and time. Many, living near the limits of the vibrations of the seventh

cosmic plane, will very eagerly use the removal of these barriers to enter the sixth cosmic plane. In this way, a situation develops like the one described in, for example, *The Alchemical Wedding* of Christian Rosycross. If we may compare the new field of vibration with an initiation temple, which it actually is, at a certain moment also a number of absolutely unauthorised people will enter the sanctuary as a result of the mentioned reduced vibration.

These unauthorised people are inclined to push themselves to the fore, and upon seeing this, C.R.C. was very disappointed. However, then the weighing of the candidates follows, the testing. In other words, the vibrations of the Temple field are restored to their former intensity; the level of vibration rises again. Then it is clear who do not belong in it.

Those who, due to their essence, are unable to tolerate this light power and are found to be too light, must leave the sanctuary again. All these fluctuations of the vibrations of the new astral field are to enable those, who are worthy of it and are ready for it, to enter the holy halls of renewal.

This concerns a slowing down of the light vibration, which envelops the person concerned and pulls him up into the new field of life. We emphatically point this out because there is so much magic in the world, imitating the work of salvation of the Universal Gnostic Chain, for instance with the help of music. In various temples with magical activities, a cer-

## All who preceded us in the Universal Chain are always around us and with us. They send us their Light

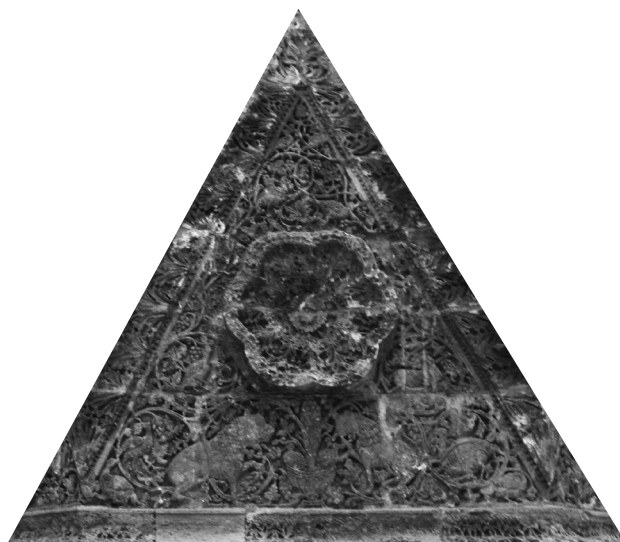
tain tone is produced, the vibration of which gradually increases and is later reduced again, with the intention of capturing certain groups that enter the temple, of admitting them into a vibration field and subsequently pulling them up into the more tenuous realms of the reflection sphere for special purposes. We will now probably also understand something of the great sacrifice for humanity of the Gnosis and its servants. When a person has crossed the border of the seventh vibration field, of the seventh cosmic plane, in an upward sense, we should not speak of a standstill: the person concerned continues ever further, ever higher into the universal field of light and vibration. The vibrations become ever more brilliant and mighty, with results that can only be imagined to a certain extent mathematically. However, this would imply that all, who will follow later, would no longer be able to achieve the link, due to the immense gap separating their vibrations and wavelengths from those of their predecessors. This is why there has always been a gnostic brotherhood, or a part of such a brotherhood, which takes it upon itself to maintain the link. Its members are called the 'guardians at the borders'. Our brother and friend, Antonin Gadai, was one of those guardians. He was the patriarch of the preceding brotherhood, who had made it his task to wait for you and us. These guardians do not go on with the group to which they belong, but stay behind for the sake of those who will come later.

May we now in this way understand the following words of Jesus from the Gospel of John: 'I go to prepare a place for you. It is to your advantage that I go away, for if I do not go away, the Comforter will not come to you; but if I go, I will send him to you. And when the Comforter comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness to me.' From the sidereal field of the guardians of the border, a vibration, a radiation emanates which is attuned to all candidates, to all truly striving people, so that they, time and again seized by this radiation, will be able to follow the cord of the link to escape from the labyrinth of dialectics. This is why we can also read in the Gospel of John: 'When I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also.'

When we speak of the astral field of the Living Body of the young Gnosis, this means that for all, who are seriously striving for renewal, once again a place has been prepared that is wholly attuned to them and to our time. And that once again a comforting, helping, fulfilling radiation emanates from the immaterial initiation temple of Brother Christian Rosycross. If we possess the new soul, this radiation will enable us to exist in two worlds: in the seventh cosmic plane by virtue of our birth in this nature, and at least during one third of a day, in the initiation temple of C.R.C. in the astral field of the Living Body

of the young Gnosis by virtue of our new birth.

All of this can be compared to an exhalation and an inhalation. Daily, an astral radiation, a sanctifying, empowering impulse emanates from the new, gnostic initiation temple. He who positively reacts to this impulse and cooperates with it in faithful, daily ministration, will, as soon as he falls asleep, be carried along by the stream of the inhalation into the gnostic astral temple. The next morning, he then experiences the blessing of awakening, charged with pure power. In this way, the link of the soul with the gnostic, astral field becomes ever more intense, ever stronger, until it becomes virtually unbreakable and also continues during the candidate's daytime life. Being non-resident in the seventh cosmic plane, he has then at the same time become resident in the sixth cosmic plane. Then he has passed the borders of death. He who has gained a new soul by a seriously applied pupilship, has passed all the borders of death! What can happen to him now? The death of the material vehicle is no longer an emptying of the microcosm, but only the liberation from what is of this nature, while the essence remains imperishable. This is why under these circumstances the death of nature no longer causes separation. All sadness that accompanies dialectical death, and the very large, sometimes strongly felt emptiness that it leaves behind, wholly disappear. In the Liv-



ing Body of the young Gnosis, we will then only distinguish soul people without a physical vehicle and soul human beings, who still possess their physical vehicle. A living contact between both types is possible. Fundamentally, any sadness concerning death is misdirected, if we experience our pupilship seriously and the departed relatives or friends did the same. We know examples of brothers and sisters of the Spiritual School, who exist with radiant youth in the astral field of the young Gnosis, while those who stayed behind are burdened by great sorrow, because they do not yet understand the glorious, liberating possibility and because they themselves do not yet break through to this radiant reality. Between both types of soul human beings – those with a dialectical vehicle and those without one – a living contact is possible. However, to prevent any reflection-sphere misery, the soul human being living on earth should elevate himself to the soberness of the soul and become wholly awake in it, because soul human beings, who have discarded the physical body, will no longer be able to make themselves known as to their body in the material sphere due to the above-mentioned differences of vibration and wavelength. They are only manifested as radiation. All who preceded us in the Universal Chain are always around us and with us. They send us their Light ☸

# the creation is twofold

The world in which we live does not express the original Spirit. However, a recreation may take place, built of light and power – through the human being! This requires self-knowledge and perfect understanding, like a recognition, an encounter, from which self-surrender will arise. This path is not very difficult or complicated, yet finding the path is.

Creation is a twofold process. In a truly divine creation, there is first of all the original principle, the primordial image, the eternally ineffable. It is the father-mother, the all-encompassing Idea, which itself stands outside creation, the eternal not-being. Secondly, there is power, the power that is in harmony with the primordial image. It is a power, in which and through which the primordial image can be expressed. The creative Spirit liberates this power from the chaos, from the infinite ocean of primordial matter, the eternal being. Thus originate: a primordial image, an idea, and a field of life, a possibility for manifestation of the idea.

The atoms of primordial matter are dissolved, split by the Spirit in a specific way, in accordance with the Idea. In this way, elements, types of atoms, are formed, and forces and possibilities are released. Thus we may, to a certain extent, be able to imagine that absolute harmony between matter and spirit exists in this divine creation. The spirit, the creative idea, ensouls every atom from within and is one with it. To illustrate this, J. van Rijckenborgh explains in *Elementary Philosophy* that, if we could really succeed in creating a ‘wheel’, in other words, if we could dissolve primordial matter in such a way that really a ‘wheel’ would be created, we would not be able to speak of a hub, spokes, a rim etc. No, then all atoms, of which this wheel would consist, would be ensouled from within by what a wheel truly is: power,

speed and movement. These properties would not, as is usual, have to be added externally as form, no, every atom of the wheel would be a wheel (from within)!

If we keep this in mind and focus our attention on our environment, we will soon draw the conclusion that this world is not, or not yet, a true creation in the sense of a creation from spirit and matter. In our field of life, the atoms are not moved from within by a creative spirit. They are to a certain extent, otherwise we would be unable to speak of a manifestation, but not in such a way that a ‘body that lives from within’ is generated, a spiritual body. A field of life is called into being by preparing and splitting primordial matter. We may therefore say of our field of life that this splitting, this dissolution of the forces of primordial matter is not, or not yet, complete. The bodies of plants, animals and human beings are charged with a certain power, but they are not spiritual, that is, living from within. The Universal Teachings speak of the luciferic spirits which, together with nascent humanity, have called this field of life into being. Perhaps we can now imagine that the state of imperfection of this creation constitutes a very large limitation for both humanity as well as the luciferic spirits themselves, because a spirit remains bound to its creation forever.

All of this has fundamental consequences for us human beings because, firstly, no true

consciousness is possible in us. Consciousness can only originate when spirit and matter fully cooperate. What we call consciousness is actually not consciousness. Secondly, we have no power over our own body, because our body does not live through the spirit, from within, in every atom, but it lives through external forces, which we can hardly influence. Thirdly, we live under the discipline of good and evil. Great forces have been released in this field of life, but not in harmonious cooperation. This is the cause of the clouds of good and evil, the Giants, extending into the cosmos and the macrocosm. Whatever we do, we are always pulled into either camp.

We would like to approach this in a slightly more detailed way. We begin by focusing our attention on what we call our consciousness. The Universal Teachings say: 'Where Soul and Spirit meet, a focal point of encounter is formed.' We call this focal point of encounter: the soul, or also: the consciousness. In a truly living being, the truly living soul is called to life and on this basis, the truly living consciousness. In this way, the consciousness is born from 'being' and 'not-being'. What we now cherish as our self, as our highest possession, for which we live and die, our 'I', is actually, on closer consideration, nothing more or less than a natural phenomenon. Essentially, it is a property of matter, a property – a fiery property – of the atoms of this field of life, in which and through which we live.

When we combine hydrogen and oxygen and supply sufficient heat, a fire is ignited, and from this fire: light. If we are now also able to involve the etheric and astral aspects in this process according to a carefully determined formula, a special fire is generated: the consciousness fire. And then consciousness light will radiate from this consciousness fire. Our consciousness is not a spiritual fire, no true consciousness, but rather a natural phenomenon, the result of an ingenious, natural fire process, nothing more or less than a property of the material atoms of this world.





‘Un-  
less one  
is born of  
water and the  
Spirit, he cannot enter  
the kingdom of God.’ (John 3:5)

This means that a recreation can take place in a human being, a wholly new creation, by which a new human being is built from light and power. However, the question is obviously how this is to be done. In this article, we discuss profound ideas about spirit and matter, about the human consciousness, about human life, and about his environment. And we always reach the same conclusion: something in us has to change fundamentally, but the question is: Where do we begin?

The only thing needed is self-knowledge. The only thing that matters is objective knowledge of our own self. This does not concern knowledge, built up from thousands of small puzzle pieces, thousands of thoughts and feelings, which we time and again have to combine with great effort. No, what matters is a kind of insight that is all-in-one as it were, an absolute understanding, a recognition, an encounter, just as John sees Jesus coming on the banks of the river Jordan. Walking the path is not very difficult or complicated, but it is terribly hard to find the path. This may take many lifetimes. What is the reason for this? It is because we struggle with what we might call the three

great  
im-  
pediments  
which are  
inherent in our life  
here and now. They are firstly, the

lack of true consciousness; secondly, the lack of power over our own body; and thirdly, our life under ‘the discipline’ of good and evil. In other words, anyone who wants to find the path, encounters a threefold, opposing power: microcosmically, in his own system; cosmically, in the world around him; and macrocosmically, in the universe, of which he partakes.

It begins with the miracle of experiencing the touch of the Light, the miracle of the gospel. It begins with John, the seeking and striving human being. Simultaneously, Jesus is born, the inner Light spirit. Then John encounters Jesus on the banks of the river Jordan. The light can begin to work in us. Then follows the wedding, where water is turned into wine. Renewing forces are released. Then follow the entrance into Jerusalem, the way to Golgotha, the crucifixion, the resurrection on the morning of Easter and the ascension. It is a tremendous mystery that can be accomplished in us. And then the words resound: ‘It is to your advantage that I go away.’

The path of this Spiritual School has a cosmic, indeed, a macrocosmic continuation, because creation, including the aspect of creation in

**The creation of man by Prometheus,  
who hands him the torch of the fire.  
Jean-Simon Berthélemy and Jean-  
Baptiste Mauzaisse, 1826**

which we are living, is one whole. Everything is linked with everything. From us mortals to the highest spheres of the macrocosm, everything is one. It is not only the first impediment, the lack of true consciousness, that holds us back. Every second, a pull is exerted on us, also from cosmos and macrocosm. This occurs as follows: man is a twofold being. He is actively charged with dialectical, natural power, but he also possesses the original spirit nucleus. This means that he is able to emanate his forsakenness like a magnetic call. And a reaction will come from the surrounding, sustaining and all-pervading field of true life, always, every second. Our call is heard, and answered. This is why our separated field of life is nevertheless, from second to second, irradiated by light powers, because we evoke and attract them from our spirit nucleus! These Light powers are the vital powers, the building materials, of the new field of life. They may only be used for the construction of the original, divine human being. If they are not used for this one purpose, they will be preserved, and do not lose their power. 'This power remains perfect,' the holy scriptures say, 'also when it is used on the earth, in the earth or under the earth.' What will happen now? People evoke light powers, but do not use them in the way intended. This is why clouds, formations, are formed in the atmosphere, consisting of a mixture of good and evil and light power. These cloud formations, these Giants, which are able to concentrate

ever more power, were called 'aeons' in antiquity. The aeons attract light powers from the atmosphere and assimilate them. If a person now evokes light powers in true longing for life renewal and these light powers circulate in his being, immediately a reaction is generated by the aeons to take these light powers away from this person, as with a strong magnet. Therefore, the aeons 'rob' every human being of his light power by the magnetic attraction emanating from them! We can extensively read about this in Valentinus' writing 'The books of the Saviour. The Gospel of the Pistis Sophia'. In this way, we briefly see the threefold impediment before us: our consciousness that proves to be no consciousness; our body that perhaps lives, but appears not to be alive from within; the atmosphere that proves not to be an atmosphere of life, but a whirling of forces that rob us of our light power. This is why the process of the resurrection from the gospel must receive a cosmic continuation, because it is not only our own self that has to be overcome, but also the cosmos. This is why Jesus says: 'It is to your advantage that I go away. I go away to prepare a place for you.' In his explanations in the book 'The Mysteries of the Pistis Sophia', J. van Rijckenborgh writes about this process. The Gospel of the Pistis Sophia is a gospel in which the Light speaks to us directly. In the first chapter, Jesus, the Light, speaks the following words: 'For this cause then the disciples thought there is nothing within that mystery (the mystery of the

## An immeasurable process of purification and recreation is going on to the most remote corners of the infinite cosmos

crucifixion, ed.).' This means that the disciples, man with his talents and power of understanding, are initially unable to see, to understand, that the process that has developed within them, will continue in such an unimaginable way. 'For this cause then the disciples thought there is nothing within that mystery.' But then they are irradiated by a very bright light that reveals to them that the mystery of the crucifixion will be followed by what they then call 'the Fullness and the total completion'. 'And it came to pass on the fifteenth day of the moon in the month Tybi,' the Pistis Sophia then continues, 'which is the day on which the moon is full, on that day then, when the sun had come forth in his going,' – that means: at the moment that the different processes of preparation have sufficiently progressed in us – '... the day on which the moon is full, on that day then, when the sun had come forth in his going, that there came forth behind him a great light power shining most exceedingly, and there was no measure to the light conjoined with it. For it came out of the Light of lights and it came out of the last mystery. [...] And that light power came down over Jesus and surrounded him entirely [...]'

In the same way, the true work of salvation for the world and humanity will one day stand before us, as a Light 'that shone most exceedingly, and there was no measure for the light which was on him. Their eyes were darkened because of the great light. But they only saw the light which shot forth many light rays, [...]

one ray more excellent than the other, all of them in one great immeasurable glory of light; it stretched from under the earth right up to heaven.' This light is the light of the thirteenth aeon, the mystery of the Universal Brotherhood. There is only one thing that matters in this School, namely the light power that we are able to release together. What matters is the light that is sent down to the group of pupils from the light field of the thirteenth aeon. Thus an immeasurable process of purification and recreation is going on to the most remote corners of the infinite cosmos. The Spiritual School of the Golden Rosycross is rooted in it and is taken up into it.

Everything, really everything, begins in the human being himself. Everything begins with self-knowledge, which is the knowledge that everything is one. This results in self-surrender. Self-surrender is a process that has human, cosmic and macrocosmic aspects. It is not a struggle of the self against the self, a cumbersome, lost battle, but it is intelligently returning the human being as to spirit, soul and body to his original, divine spirit principle. It is the neutralisation of the luciferic creation, its liquidation, making it to go up into the one, all-encompassing Light ✨

# magical artist or true yogi

Yoga is a favourite pastime of relaxation for the hurried western human being. Through breathing and motion exercises, people try to control their stress. They act like the artist-magician who, through nature, controls suffering in nature, thus reconciling himself with life in earthly nature in a magical way. The true yogi surpasses the suffering in nature through a link with the divine field of vibration. He is the person who magically reconciles himself with the original, divine life, and becomes a blessing for others by his activity.

*J. van Rijckenborgh*

Many who have visited the Orient, have seen fakirs busy with their wondrous, magical practices. This is why they were and are the subject of all kinds of speculations and stories, while in many occult movements in Western countries, it is continuously tried to imitate them.

The reference 'Indian fakirs' should not be taken too literally. These magical 'artists' appear in almost all oriental countries; however, their cradle was India. From there, they were dispersed, and particularly in Arab countries, they have given successful demonstrations. On the basis of our insight, we should not adorn these people with the name 'yogis', because they have nothing in common with true, original yoga, and without any problem, we may therefore refer to them as 'magical artists'. Actually they cannot be distinguished in any way from either the mind-readers and hypnotists that appear in our theatres or from the artists who abuse the name of Jesus Christ to camouflage their practices.

We know that quite a lot of training and years of daily efforts are needed to acquire and maintain any artistic skill. Magical artists are no exception to this rule. To achieve their goal, they are daily occupied with all kinds of breathing exercises, while they contort their bodies into special positions, even exposing various parts of the body to sometimes quite painful manipulations while surrendering to different forms of hypnotic overshadowing. All these exercises and efforts bring the endo-

crine glands into a certain state, as a result of which the artist's practised will is also able to control these organs. With their help, the artist achieves complete control over the whole body as well as the thinking faculty, down to the physical organism.

We may greatly admire the efforts, the proficiency and the ascetic hardship these people suffer in demonstrating their art, as long as our admiration does not surpass that which we may have for an artist who is able to cycle around on stage with his head on the saddle and his legs in the air. No one would even think of identifying the practices of such a gymnast with a divine mission. Well, we should not do so with regard to a magical gymnast either. The error many people make is perfectly understandable, because the magical artist is by profession equally at home in the reflection sphere as in the material sphere. The development of his endocrine system has expanded his consciousness, and with its help, he will be able to perform successfully as a conjuror, interpreter of dreams and fortune-teller. The characteristics by which we can recognise these people are, amongst other things, that they must torment themselves continuously to acquire or preserve their artistic skills. They stab themselves with knives and walk or lie on nails or on other less flexible and pointed objects. They turn themselves into pincushions poking stick pins into their bodies and making themselves insensitive to fire. We will no doubt understand the purpose of this torture of the body: it must

## Yoga is the universal system of transfiguration: a system, a process of the liberation of humanity that is called 'rebirth' in the holy language of Christianity

lead to the control of matter.

We will perhaps discover some remote relationship to the ritual of one of our Temple services that says: 'Before the eyes can see, they must have unlearned to shed tears; before the ear can hear, it must have become insensitive to impressions of lower life; before the voice can speak in the presence of the Light, it must have lost the power to make others suffer; before the pupil is able to stand in the presence of the Light, his feet must have been bathed in the heart's blood.'

Indeed, there is a relationship between the person who surpasses the suffering of this world through transfiguration, and the fakir on his couch. There is a relationship between the person who sheds his heart's blood for the world and humanity and the artist-magician, who stabs a butcher's knife between his ribs to demonstrate how much he has achieved. There is a relationship... but there is a deep chasm between these two.

Through nature, the artist-magician controls the suffering in nature, in this way more than ever becoming one with nature. However, the true yogi surpasses the suffering in nature through a link with the divine field of vibration in which he lets himself, with his divine nature, be caught in earthly nature to show straying human souls the path to the Light. The artist-magician is the person who reconciles himself with the life of earthly nature, thus being a tremendous danger as an example to others. The true yogi is the person who

reconciles himself with the original, divine life in a magical way, and through his activity becomes a blessing for others.

We discover that we have to dissociate completely from being a magical artist in order to penetrate to the essence of yoga. The former is the earthly deterioration of the latter. On the path to the Light, we have to overcome other pains, namely the pain the soul bears for a lost and satanic world, the sorrow over a barren and darkened humanity.

The cradle of yoga is not to be found in India. Yoga is the universal system of transfiguration: the system, the process of the liberation of humanity, that is, amongst other things, called 'yoga' in the holy, oriental terminology, and 'rebirth' in the holy language of Christianity. And the person, who successfully practises this knowledge of transfiguration, was called a 'yogi' in ancient India, at the time that Brahmanism had not yet become formalism.

A pupil-yogi and a pupil of the new, western school of consciousness follow the same process of development, namely the reunion with the original, divine life. The pupil of the oriental school will undoubtedly refer to this as a reunion with Brahma, while the pupil of the western school speaks of an encounter with the Christ 'in the clouds of heaven', in the new field of life.

Therefore, doesn't yoga have anything to do with a special position of the body, with breathing exercises, and with the endocrine



system? Of course it does, and there are absolutely no secrets in explaining this to you. The pupil-yogi chooses a very well considered and responsible mode of life, which emphatically dissociates him from ordinary life and which is, therefore, considered very strange. This mode of life imposes demands on the mentality, the desire nature, the consciousness of the blood, indeed, the whole material behaviour. This mode of life puts the human being at the bottom of real life; it does not want to be antisocial and it deeply affects us, down to every fibre of the whole fourfold

bodily figure.

If the pupil-yogi succeeds in this mode of life, he can also begin with proper breathing. Through his mode of life, the prototype of which is described in the Sermon on the Mount, the pupil forges a link with a new atmosphere, a new spiritual atmosphere, expressed by a totally different etheric substance. Once this link has been achieved, the pupil will breathe in this new field of life. This breath, this wind, these fiery tongues, as the Holy Language says, pervade the seven fields of life, and awaken and coordinate everything

they contain. The ancient wisdom refers to this community of life as 'partaking of the breath of the one.'

Once breathing in this sphere of life, the pupil will understand and experience what transfiguration means. Everything unholy, everything undivine in the whole sevenfold, microcosmic system, is dissolved and a new temple is built. This new temple arises simultaneously with the destruction of the old one. The old temple can be destroyed and the new one erected 'in three days', in three periods, as the Lord of all life has said.

This is a glorious activity and, at the same time, a way of the cross; it is simultaneously living and dying. It is a sorrow that is not caused by clout nails, and it is a joy that is permanent, and far surpasses that of a successful magical-artistic experiment. It concerns a resurrection of true life in true life, and dying only concerns the old sham life. Being a magical-artistic person means walking a path of sorrows to renew the old life, the old temple, and provide it with more facilities. How-



ever, the yogi is focused on the temple of God, which may be 'with men', 'of men', as we can read in the Book of Revelations.

We can read how the artists fare in, amongst other things, *The Alchemical Wedding of Christian Rosycross*. The Holy Language very clearly speaks about how the true yogi fares. It is

important to consider in our innermost depth how much we have of the artist and how much of the true yogi. And also to what extent we are truly prepared to build and destroy the temple. The endocrine system has to fulfil a certain role in this demolition and renewal. The endocrine organs are the material representatives of power centres. These organs have a physical task. They can also fulfil a task, if someone wants to have some consciousness of the reflection sphere, but these organs play a role in transfiguration, too. The power centres of nature are then dissolved, so that the process of 'He must increase and I must decrease' will not be impeded.

The natural, human magic is only aware

## The auric sphere radiates with the golden prana and a violet flame burns above the sanctuary

of two effects of the endocrine system: the physical and the superphysical. However, there is a third effect that develops in the breath of the one, and the pupil-yogi works with this effect. One of the classical yogis once said: 'In the breath of the one, the pupil attains divine magic, and divine magic turns a human being into a deity, into a son of the father. However, all human magic always creates a new devil.' On this basis, we also understand the quality of the true yogi, who is taken up by the sons of yoga after having walked the path. All principles of the lower fourfold, earthly, physical figure have disappeared; his auric sphere radiates with the golden prana, and a violet flame burns above the sanctuary: the image of the community with Christ, possessing sufficient consciousness to be able to fully experience the blessing of this community.

This process of yoga is symbolised by the rosary of the yogis, which consists of 103 or 108 beads. You may be familiar with the rosary. In the practice of the Roman-Catholic church, it is used as a method of ordering prayers since, purportedly, the year 1221, when it was introduced in the West, in imitation of the Orient, by the Roman-Catholic saint Dominic. In Roman-Catholic circles, a rosary of 150 beads is used, and a smaller one with 50 beads. A certain symbolic value is assigned to both strings, which are used as the basis for reflective prayers. The ancient hermits and mystics from the East used a string with different pebbles to determine the number of

their prayers. The continuous movement of the beads of this rosary through their fingers was a help in remaining continuously concentrated on the prayers. However, this string of pebbles or beads signifies the trite aspect, the externalisation, of an original truth. We will certainly not find a string of beads among the possessions of a true yogi. Nevertheless, a yogi possesses a rosary of radiant precious stones, a wreath of roses that cannot be seen by ordinary eyes. They are the power centres of the new being, of the heavenly body that is open and safe in God. They are the power centres that shine like a laurel wreath in the auric sphere of the pilgrim who has walked the path of transfiguration until the end.

In a veiled way, the Holy Language speaks about it as the rosary with 108 or 1008 beads. Why are these numbers mentioned? To understand this, we have to comprehend something of the mystery of numbers.

The number 108 is the symbol of the divine magician, who has, through a link of voluntary obedience, approached the throne of grace at the hand of the Lord, and realises his divine descent in form, deed and in truth.

If, with this image in mind, the true rosary of the yogis has come into our possession, it will be unto our daily ministration. Then we will receive the crown of divine magic. Then we have overcome earthly nature ☸

# how knowledge becomes wisdom

One of the biggest problems for a seeking person is the fact that, although he understands the liberating message meant for him, he does not act accordingly. The inertia of the I-consciousness constitutes an impediment. Only by doing, does knowledge become wisdom.

Faith in the sense meant by the Spiritual School is a visionary power unto restoration. He who experiences the living link between a purified consciousness and the Christ vibration in his heart, will also experience a growing, deep-rooted faith in the sense of a knowledge, wholly innate in people, that implies unsuspected, new, creative possibilities. Nowadays, we know from quantum physics that undisputed faith can influence molecular links. Paul certainly did not exaggerate when he ascertained that 'faith can move mountains'. The film director and screenwriter, Clements Kuby, also confirms this in his biography: 'Anything is possible, even total recovery, by the very faith in the recovery.' With regard to all the miracles of healing, always the key words were spoken: 'Your faith has made you well.'

Faith as the inner link with the spiritual field of Christ or with 'the matrix of the absolute world', which is within and around us, is indeed a visionary power. Its creative effect stimulates to transformation, to leaving the relative world behind. Similarly, our current, ingrained religious ideas, with which our personality nourishes its worldview and its casualness, obviously also have a tremendous power. And the tragic delusion that we consider our transient personality to be our true self, binds the human being even more strongly to this relative world. In this way, we are prevented from finding our true self and thus self-realisation does not occur. Is there a

way, in which we may transfer the control of our life to this eternal, inner self that belongs to the absolute world?

One of the biggest problems for a seeking human being is the fact that, although he understands the liberating message which forms the nucleus of any religion and any writing of wisdom, he does not act accordingly. The inertia of the I-consciousness constitutes a heavy impediment: it leads to being 'a hearer, but not a doer of the word,' as Paul formulates it. Only by doing, does knowledge become wisdom.

Protracted neuronal associations keep the I-human being captive in a stream of negative thinking, and any negative thought is followed by suffering, just as a wagon follows the oxen pulling it. In all religions of wisdom, the three impediments that cloud the clarity of the spirit appear to be known: ignorance, attachment and rejection. In the Old Testament, the prophet Hosea sighs: 'My people are destroyed for lack of knowledge.' And Hermes Trismegistus, too, ascertained: 'Ignorance of God is the greatest evil in man.'

In the meantime, modern brain research has shown that attachment in particular constitutes a great impediment for spiritual growth. The conditioning and self-maintenance of the ever-rattling 'prayer wheel' of our I, which is time and again reflected by the neuronal chatter of its mentality, may be the biggest impediment that has to be removed. Our I is



In this painting by Raphael, the scholars discuss science and knowledge...



... while true  
knowledge is re-  
vealed to a pure  
soul (the child)

actually  
the only  
heavy bur-  
den, from  
which we  
have to liber-  
ate ourselves.

A modern In-  
dian thinker, Ayya  
Khema, says about  
this subject, lightly and  
on the basis of his own  
experience: 'Without the I, life  
is very simple.'

And we can rid ourselves of this heavy bur-  
den by insight and silence, and thanks to the  
tremendous help that the intermediary field  
of Christ, this matrix with an ever-increasing  
vibration, offers us.

**THE HEALING POWER OF INNER SILENCE** Re-  
jection, refusal of a necessary development or  
hostility with regard to others reinforce the  
neuronal patterns and lead to the rigidity of  
our mental constructions. Too strong self-will  
highly impedes our spiritual growth. This is  
why the spiritually great ones always confront  
us with: 'Become silent, inwardly silent, open  
yourself, and the other one will accomplish  
the work within you.'

In the process of becoming silent, of 'true  
resignation', as Jacob Boehme calls it, of inner  
rest and resignation, we sharply see every mo-  
ment that our I wants to maintain itself and

does not  
want to  
give up.  
When  
we allow  
our mind  
to become  
quiet and silent,  
ignorance, attach-  
ment, rejection and  
all these other spiritual  
impediments will slowly,

but certainly dissolve while  
compassion, clarity and the bound-

less space of the true nature of the spirit will  
reveal themselves. Then the healing forces  
of love will be able to flow freely, because  
an unlimited compassion with all who suf-  
fer under the imprisonment of their illusions,  
will spontaneously arise from the creative  
wellspring of our soul. After all, the true soul  
does not know separation. Spontaneously,  
the human being, at least the seeking human  
being who has gathered any soul power, will  
be inclined to apply the golden rule from the  
gospel: 'Love your neighbour as yourself. Eve-  
rything that you want people to do for you,  
also do this for them.' And to the hesitant  
question: 'When and where?' there is only one  
answer: 'Always and everywhere.'

Love is the only good that increases, when it  
is spread and shared. And in addition, we read  
in the Sermon on the Mount: 'And every one  
who hears these words of mine and does not

do them will be like a foolish man who built his house upon the sand.'

Moreover, we can sense the great promise, implied by the words of Christ, in the aspects of the process of becoming silent, described by Goethe as a voluntary 'dying and being born': 'He who wants to lose his life (in the relative reality) for my sake, will save his life (in the absolute reality).' In the *Corpus Hermeticum*, we find a similar promise: 'He who overcomes himself, overcomes microcosm and macrocosm, and has surpassed all limits.' And the Buddha likewise declares: 'He who defeats a thousand armies is nothing compared to him, who defeats himself.'

Helped by the inner light principle from the absolute reality of the eternal nature order, the son that is born within him, the soul human being, succeeds in inwardly separating the light from the darkness, the lack of consciousness of the matter-directed I-human being. In this way, he creates an inner vacuum that is waiting to be filled and on the basis of which a new creation can begin. In the language of the Gospel of John, this process is described as 'the rebirth of water and the spirit'. The water is the sea of all creative possibilities, over which the spirit moves to generate life in it and to kindle the light of a new consciousness.

**CHRIST AND THE NEW POWER IN THE ATMOSPHERE** The Universal Teachings always emphasise how Christ, as the prototype of the perfect, spiritual human being, has removed the separation between the two worlds within himself through reconciliation. He has generated an atmospheric stratum, a field of new, pure, spiritual vital forces, an 'information matrix', which as light, as an inexhaustible power, does not only fill the absolute world, but also pervades the relative world. Christ's universal spirit is not only present in the divine dimensions of the word, the life and the Light, but he has also built a 'bridge of liberation', which is able to inspire the human thinking, feeling, experiencing and acting directly. The three higher aspects of this seven-

fold, hierarchical matrix – word, life and Light – concern the awakened consciousness of the spirit-soul human being. The latter literally lives and breathes on the basis of the light vibrations of the absolute world, as nothing else is able to nourish him. The other four aspects concern the soul and the physical powers of the new, growing, spiritual personality.

The construction of a new, spiritual human being obviously implies the destruction of the old, earthly personality. This process of self-realisation occurs, guided by the awakened spirit-soul, wholly in accordance with the divine laws of creation. Then new, spiritual dimensions will, as 'the new thinking,' replace the mind, conditioned by the ego, and will dissolve the impediment of ignorance. A new spiritual feeling will replace the old one, while the self-directed hunger for life, satisfaction of desires and attachment will disappear.

Then balance, harmony and equanimity fill the soul; a new etheric-material life force gradually replaces the old one, which wasted its powers on the relative world, created by the senses. Also a new inner perception and an expressive capacity develop. And the glorious results will not fail to appear: a new active life will come to the fore as the natural consequence of the new faculties and any blockade for further development will disappear. Christ's power of love is the intermediary that enables this new creation.

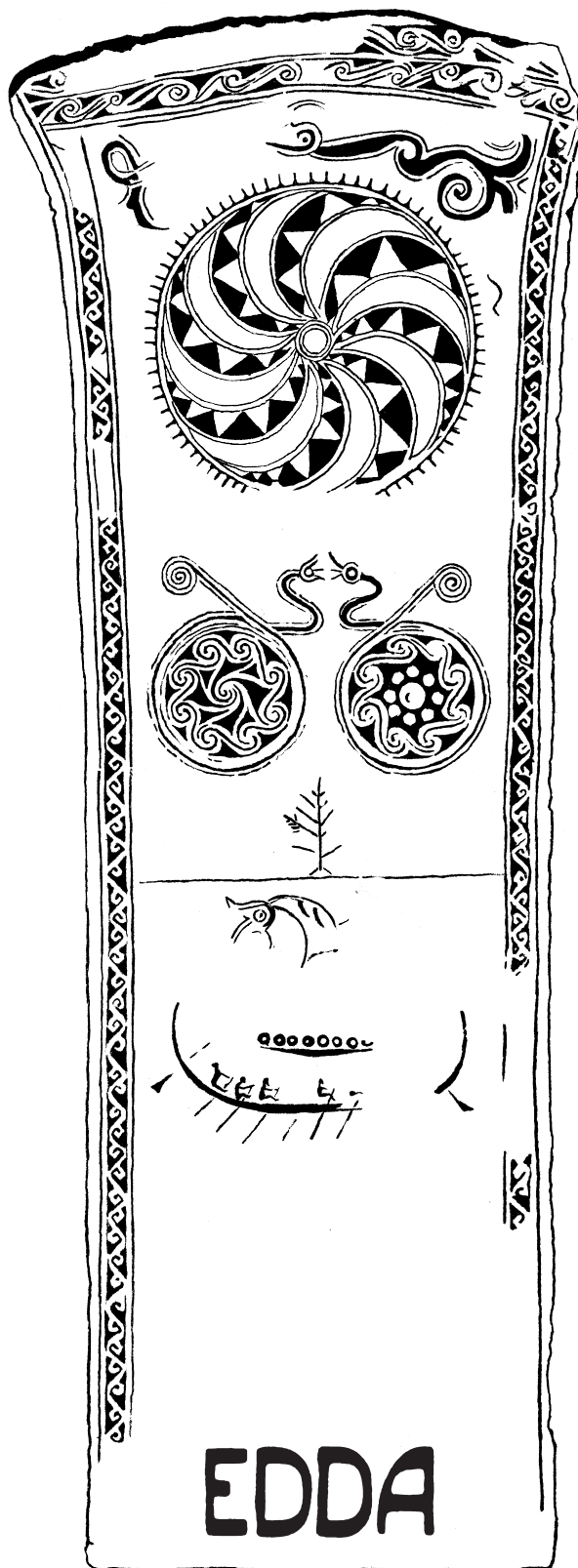
May we become aware of the blessed time in which we live! On the one hand, we see the apocalyptic situation on this planet; on the other hand, we are standing on the threshold of a quantum leap to a spiritual consciousness. Our relative world serves as a bridge that we have to cross. It helps us to achieve consciousness of our true self and its nobility, yet we will not build a house on this bridge! ☸

Countless myths have been passed on to us from the most diverse cultural periods. They contain images that early humanity had perceived about the origin of the world, the activity of the forces of nature, gods and the human fate after death. In this way, the Edda with its impressive images was for the perceptive seer, who had a link with God, always the instrument through which inner experiences and insights were passed on to his contemporaries.

# the holy primordial word

The myths, collected in the Edda, speak about the mysteries of the development of the world. The Edda passes on the one universal truth through various images in accordance with the power of imagination of the listeners. Part one of a series of articles about the Edda makes the power of expression of the mythical images accessible to our current power of understanding.

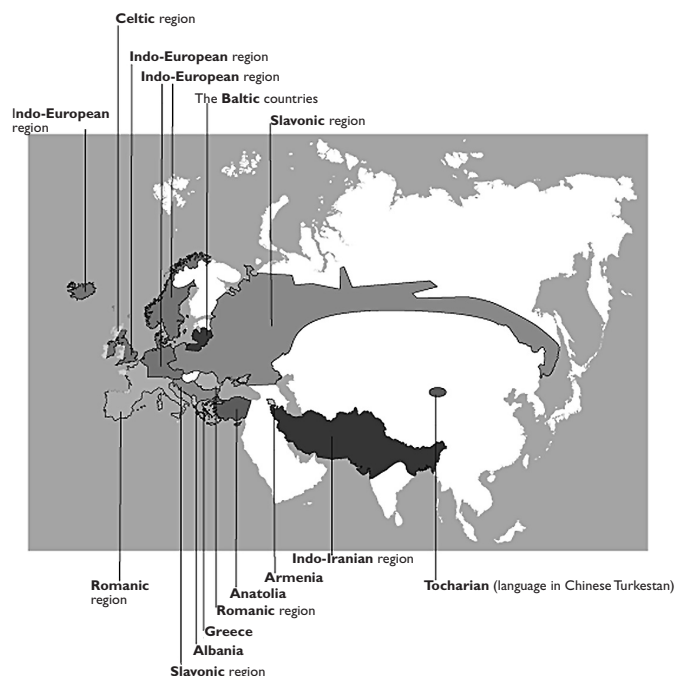
All who study the spiritual development of Europe ascertain that its starting point was around 2500 BC. Since this period until approximately 1000 BC, the Arya, Aryans or Indo-Germanics (also called Indo-Europeans) settled in Asia Minor, Persia and India. One look at the map shows how huge the geographical expansion really was. Despite the large distances and cultural as well as linguistic differences, there were and are correspondences that are noticeable to this day. In addition to the myths and the traditional gods, amazing similarities can be discovered in this mixing vessel of many nations. The supreme



god was Dīaus, Deivos. From this Indo-Germanic root the Latin Deus, the Greek Zeus, the Persian Div and the Germanic Tiuz, Tyr, Ziu, Tiv and Tiwaz were derived.

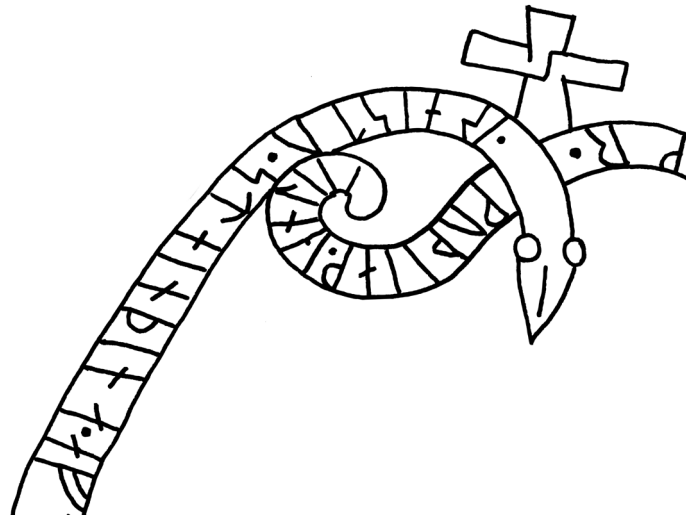
Other parallels between the Germanic and Indian mythology are obvious. The original gods bore the Germanic name of Wanēs and were called Vedas in the Indian region. They were nature and fertility gods, and later they were supplanted by a new, threefold deity: in Germanic, they were called the Asen Odin, Vili and Ve, in the Indian language Brahma, Shiva and Vishnu. Also the career of Odin from the god of thunder to ruler of the gods corresponds to that of Indra and of Varuna. There are many correspondences with Odin. Similar to Brahma, his breath is the wind; he is the ‘inventor’ of language and words. He also makes the sun, the moon and the stars rise and give light according to his laws. The North-Germanic world of the gods was passed on orally at the time, and was recited as verses and songs during festivities and during the Ding (tribal assembly).

The written traditions were not found until after the beginning of Christianisation (by missionaries). Writing was introduced after the introduction of Roman law. It is assumed that the songs and poems of the Icelandic Edda that we now know have remained fairly pure, because the country was far away and it was autonomous. The Ding did not adopt Christianity for all free men either until the time between 1000 and 1100, with the under-



lying idea that this might benefit their own material wealth. Politically, it was better for a trading nation not to be seen as an unchristian and hostile country. Also one unifying faith was needed to prevent a power struggle and the resulting divisions in society. As a Viking, it was possible to be ‘pre-baptised’: as to one’s conviction, the old faith continued to be followed, but officially, the garment of Christianity was donned. Therefore, both religions existed side by side in many trading settlements. The matrix of a golden necklace, found in Sweden, shows the Christian cross together with Thor’s hammer.

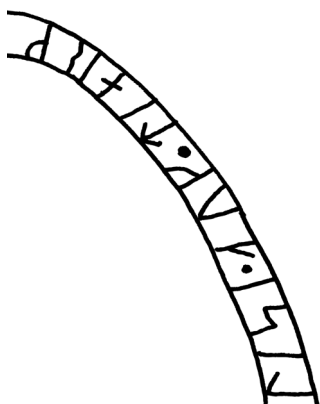
**THE EDDA, A COLLECTION OF NORTH-GERMANIC MYTHS** Until this day, the essence of the faith of the North-Germanic nations has been passed on to us under this name. Via Indo-Germanic, the name Edda is related to Veda, Avesta, and approximately means ‘the primordial word’. The word Edda is also explained as ancestress or arch-mother, be-



cause often the 'song of the ancestress', the ancient, holy message, was passed on by word of mouth of old, wise women. This message referred to the beginning of creation, the development of gods and people as well as their fall and resurrection in a new beginning. The origin of these myths is traced back to the period between 2500 and 1000 BC, when people did not yet imagine the world as separated into an earth and a divine domain. When in the 9th century, during the Christianisation of the Germanics, Charlemagne forced them to adopt the Christian faith, many Norwegians emigrated to Iceland. They took their treasure, the deep-rooted ancient faith in their gods, with them. Through mythical images, they related how close people felt to the gods and how they fully participated in their activities and the expressions of them. The Edda is a testimony to North-Germanic mythology and heroic legends, stemming from the most diverse sources and written down partly in verses and partly in prose. Bishop Sámundar, who worked in Iceland around 1100, was the first to recognise the treasure of the songs in verse about gods and heroes, and collected and summarised them in the so-called 'older Edda'. About a hundred years later, the Icelandic scholar, Snorri Sturluson, who was also a bishop and a statesman, edited a second collection. This was the 'younger Edda', a collection of myths written in prose, in which the activities of the gods were described. It concerned a textbook for

young poets and singers (the Skalden) that became the basis of their poetry and songs. This development implied that the Christian ideas were assimilated in the ancient Germanic-pagan verses. The Edda, with its impressive images, was for the perceptive seer who had a link with God, always the instrument through which inner experiences and insights were passed on to his contemporaries. In this way, the living memory of the original world of the gods, the origin of the earth, the cosmos and the fate of gods and people was kept awake in their souls. This always concerned transmitting the one, universal truth through the most diverse images, according to the power of the imagination of the listeners.

**REMNANTS OF THE MYTHS** Even nowadays, we still encounter the ancient myths, although in a weakened form. In Sweden, it is still usual that an old 'vardräd' (protective tree) is cultivated near farms to protect the house. That these trees originally symbolised the world tree Ygdrasil, and its divine protection, has been forgotten by many people. The same applies to the feast of St. Lucia at the winter solstice. Then girls carry burning candles on their heads (and are dressed in white), by which they express the longing for the true Light and the consciousness fire. Stone testimonies like the megalithic tombs, dolmen and menhirs in the north and rune stones from later times can abundantly be



The gods, buried in human beings, are waiting until we achieve knowledge

found in Europe. The most famous ones are Stonehenge and the Egge Stones (East Westphalia) as well as several stones in the form of a ship used as observatories and at places where the Ding was held. On the rune stone of Lund (Sweden), purportedly, Odin was depicted in the mouth of the Fenris wolf, signifying the end of the world.

Also the names of some weekdays refer to the ancient gods. The god Thor refers to Thursday in English and Torsdag in Norwegian. We see Odin-Wodan in Wednesday, and in the Swedish and Norwegian Wodansdag-Onsdag, and the English, German and Dutch Friday, Freitag and vrijdag refer to the goddess Freia.

**THE EDDA, A BOOK OF PROPHECY?** Our ancestors also knew how humanity would continue to fare! During the last battle – the ‘ragnarol’ – Widar, the Fentis wolf, defeated the active influences of the ancient powers.

Europe and the whole world have entered the stage of the cosmic revolution of the beginning Age of Aquarius. We can no longer return to the ancient mysteries. Their treasure is buried in the strata of our microcosmic heritage. The structure of our body and the development of our consciousness are the result of divine and spiritual impulses, stemming from the distant past. They continue to work in us, even if we no longer recognise them as such. We have become an ‘I’. Once the scene of spiritual powers, we have now become an individuality. However, the proud look of our

I evokes blindness. We deny the inner deity. This is why the relationship between the deity and the human being is disturbed.

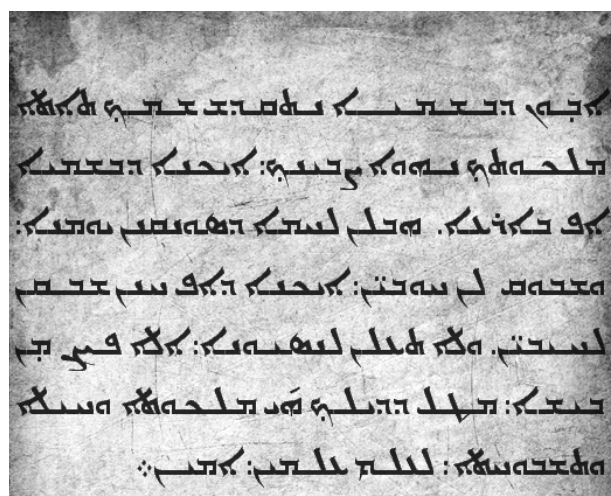
The consequence of the awakening as individuals is that we have been given responsibility. However, assuming responsibility for our earth means that we recognise what is divine and what is human and the relationship between them. If we do justice to this relationship, our earth will also reach a new state. Our cooperation is required for leading both the divine as well as the human aspect to perfection, and ultimately also nature which is linked with them.

The gods, buried in human beings, are waiting until we achieve knowledge. They would like to grant us the divine intuition. Together with us, they would like to ascend into the kingdom of the spirit, after having deeply penetrated into matter with us.

The myths, collected in the Edda, speak of the mysteries of the development of the world ☸



# overtones of the 'Lord's Prayer'



## The Lord's Prayer in Aramaic

Abwoen d'bwasjmaja  
Nitkadesj sjemach  
Teetee malkoetach  
Neghwee tzevjanach ajkanna d'bwasjmaja af b'arah  
Havlan lachma d'soenkanan jaoumana  
Wasjboeklan chaobween (wachtagheen) Ajkanna  
daf chnan sjwochan l'chajabeen  
Wela taghlan l'nesjoena,  
Ela patsan min biesja  
Metoel dilachie malkoeta wachhaila watesjboechta,  
l'oghlam almien,  
Ameen

## Matthew 6:9-13 from the King James Version

Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done, in earth as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory, for ever.

Amen.

Abwoen d'bwasmaja. A wholly different, inspired translation by Neil Douglas-Klotz, produced by studying the Syrian-Aramaic text.

## OUR BIRTH IN UNITY

O giver of birth! Father-mother of the cosmos!  
You create everything that moves.  
O you, breathing life in everything,  
Creator of the softly vibrating sound that touches us,  
You breath of all worlds.  
We hear you breathing – inhaling and exhaling –  
in the silence,  
Origin of the all;  
in the roaring and in the whispering,  
in the mighty breeze and the cyclone, we hear your name.

Radiant one: You shine within and without us.  
Even the darkness shines, if we remember you.

Name of names!  
Our small identity is disentangled in you.  
You return it to us, as an assignment.  
Wordless deed, silent potency!

Where eyes and ears wake up,  
heaven comes near.  
O giver of birth! Father-mother of the cosmos!

## EXPLANATION BY THE TRANSLATOR

The prayer begins with an expression of divine creation and the blessing that all parenthood generates. The ancient Middle-Eastern root 'ab' refers to all fruits, to everything that germinates from the source of unity. Later, this root was used in the Aramaic word for father – abba – but the echo of the original, not gender-linked word is still present in the sound. Because 'abwoen' – biological father – stems from this root, it was initially not gender-linked either; it might be translated by 'divine parent'. Abwoen shows different layers of meaning.

'Bwn' refers to the process of fatherhood or motherhood, the process from what is potentially present to what is currently here and now. In Aramaic, the letter 'b' may also be pronounced as 'w' or may represent the sounds 'b' and 'w' as to their different mutual relationship. An Aramaic scholar, the reverend Mar. Aprem (1981) remarked that the same root 'ab' may represent biological father or spiritual father, depending on whether the 'w' (biological) or the 'b' (spiritual) is emphasised.

Undoubtedly, the original referred to both interpretations, because Aramaic is full of this kind of sublime word play.

Based on the mysticism of sound and letters, typical of Aramaic and Hebrew, the word 'abwoen' refers, surpassing our variable ideas about male and female, to a cosmic process of birth. At this level, we can distinguish four meanings of the sound.

'A': The absolute, the sole being, the pure unity and union, source of all power and stability, resounding in the ancient, holy sound 'Al' and the Aramaic word for God 'Alaha' (literally: 'the unity').

'bw': giving birth, creation, a stream of blessing, flowing from the inner being of this unity towards us.

'oe': the breath or spirit that sustains this stream, the sound of the respiration, containing all forces that we nowadays call magnetism,

## SMS LORD'S PRAYER

dad@hvn  
urspshl  
we want wot u want  
&urth2b like hvn  
giv us r food  
&4giv r sins  
lyk we 4giv uvaz  
don't test us!  
save us!  
bcos we kno ur boss  
ur tuf  
&ur cool 4eva!  
ok?

wind, electricity etc. This sound is related to the Aramaic 'roecha d'koedsja', which is later translated as 'Holy Spirit'.

'n': the vibration of this creative power of the breath from the unity, when it touches and wholly pervades the material form. There must be a substance that is touched, moved and changed by this power. This sound contains the echo of the earth and the body vibrates with it, when we intone the whole name:

A-bw-oe-n

The remainder of this sentence completes the movement of the divine creation. In 'd'bwajmaja', we find the essential root in the middle: 'sjm'. From this root, the word 'sjem' originated, which can mean light, sound, vibration, name or word. The root 'sjm' refers to 'what arises and shines in space', the whole sphere of a being. In this sense, your name also contains your sound, vibration or sphere. This is why in the past, names were carefully

given and received. The 'sign' or the 'name' of 'abwoen' contains the whole universe.

The ending '-aja' indicates that this radiation contains any centre of activity and any place that we see, everything that is possible. 'Sjemaja' actually says that the vibration or the word, by which we may recognise the unity – the name of God – is nothing else than the universe or the cosmos. This was the Aramaic idea about heaven. This word is the core of many of Jesus' statements, but it is usually misunderstood. In Greek and the modern languages, 'heaven' became a metaphysical concept that was separated from the processes of creation. It is hard for the Western mind to understand how one word may have such seemingly different interpretations. However, this was the way in which the Middle-Eastern mystic considered the world ✨

From: *Gebeden van de kosmos (Prayers of the cosmos), Meditations about the Lord's Prayer in Aramaic*. Translated and with comments by N. Douglas-Klotz. The Hague-London, Sufi Publications, 2001

# the minotaur, the soul and the ego

A human being is always seeking wisdom and truth. But the truth has never been hidden; the human being hides himself from it, because he allows himself to be guided by the Minotaur, the bull, the primordial drive of self-maintenance. He who enters the labyrinth to engage in the confrontation with his own Minotaur, should stand in the triangle of knowledge, love, deed. There he will see what the world is up to and he will behold the original unity of everything and everyone.

*Addresses from the Haarlem Main Temple*



Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. But we impart a secret and hidden wisdom of God, which God decreed before the ages for

our glorification.' We can find these words in Paul's First Letter to the Corinthians. We are all people who seek wisdom and truth, but not the truth that is the result of images and ideas. Truth, based on mental concepts, is hollow and empty, because when our images and

## TRUTH AND LIFE



thoughts disappear, this truth will also disappear. And it is certain that our thoughts and images will disappear.

Jesus, the human being who is awakened in God, says: 'I am the way, and the truth, and the life.' Way, truth and life are the same; they

are three words for one reality, namely wisdom, not the wisdom of this age and of this earth, as Paul says, but true, divine wisdom is truth and life in one. Therefore, true wisdom is not abstract, mental knowledge, and not information collected and stored in the da-



Truth can never be abstract, mental knowledge, but is life, ultimately also our life and being

tabank of our brain. The mind is a necessary tool, but wisdom is the gift of God that sets us aglow with its warmth from the depth of our heart and ultimately irradiates our being as Light and life. The wisdom of the gnostic is folly in the ears and eyes of this world.

In classical antiquity, the great sages were also called prophets and seers, often described or represented with a blindfold before their eyes. The blindfolded seer is, indeed, a peculiar paradox. It does not mean that the sage or seer does not see this world; he sees and fathoms it better than any other person. It means that he is no longer touched by this world; he has become blind to the world; he beholds the world from another, higher plane or level. His earthly senses have become still, blind, but his spiritual senses are wide-awake. The sage is no longer entangled in the nets of life in matter. On earth, he does what has to be done. He follows the suggestions of the Light in his heart, and he is blind or deaf to the suggestions of the ego, if they might still exist – the blindfold covers his eyes and ears. He beholds the original unity in God of everything and everyone. He has destroyed the delusion of the separated life as an ego, or rather, he has destroyed the primordial inner being. He has recognised that the point of view that we, as ego, are independent, autonomous individuals, is our greatest mistake and limitation. He has left this point of view behind, abandoning it forever. In our Spiritual School, it is the process that is called the endura, the gradual

neutralisation of our egocentric existence. The essence of the sage is found in the Gnosis, in the omnipresent, spiritual Light. Indeed, true wisdom is complete folly in the eyes and ears of this world – it is not the wisdom of this age, not dated wisdom; it is not the wisdom of the so-called rulers of this earth. The rulers and the age will perish, and their wisdom with them.

Therefore, the blindfold of the seer has a profound meaning. Without this blindfold, we go astray in the self-created labyrinth of this world. The blindfold is the attribute and symbol of the endura. True seeing, spiritual seeing, is not possible without this blindfold. If the pupil ever wants to wake up unto true wisdom, he or she must first have been blindfolded, while our earthbound thinking, our mind and longing, focused on matter and ego, will have to become silent. Obviously, they fulfil very necessary functions in the earthly life of the personality, but other than that, they are silent. The voice of the sage can only be heard in the silence. The I decreases; he, the other one, the true, original, inner being, that which I truly am as a child of God, arises from its hiding to true life and is ultimately raised from the grave.

Now the question crops up: What comes first in our life? This is not a rhetorical question; it is a vital question. It determines, to quote Shakespeare's words 'to be or not to be'. Upon awakening in the morning when

another day begins, what is the first thing that comes to mind? The pleasant surprises or disappointments that the day will bring or which resulted from the days before? The problems that exist, that have existed or that are still to come: the things that we reject, that we do not want, or the things that we would like very much, unpleasant situations, pleasant situations, our health, our material certainties or uncertainties? What comes first in our lives? Is it perhaps the inextinguishable longing for truth, for true life, the deep yearning for wisdom, for freedom, not as a spiritual flight, but as no longer being able to do otherwise? Of course, by all kinds of methods, we are able to train our thinking to make a certain idea prevail, but the way to liberating wisdom is not a method, not an exercise, not a technique, belonging to the so-called wisdom of this age. The ego has a whole range of pitfalls. J. van Rijckenborgh once said: a human being is born with the yearning for truth; it is the jewel in the heart that has radiated since his birth. Obviously, a great deal preceded it during previous incarnations. A Rosicrucian is not 'made' and he cannot be 'produced' by any method. He is born a seeker for reality. It is an undefinable longing that blows as a vague memory in our heart during childhood. Many children feel it, experience it, and sometimes do not know what to do with it, or cannot get any help for this deep, inner feeling. Perhaps you recognise something of this. They were those wonderful moments in childhood, when you felt that there was more than what you saw and heard and were offered from all sides. There was a calling, a homesickness; there were moments of inexplicable longing, sometimes of a knowledge, which you could not share with anyone; you remained silent and became older. And along with becoming older, there was a chance that

this inexplicable longing became covered by the earthly layers of developing life in matter. Nevertheless, the jewel in the heart does not allow itself to be silenced. This is why so much may happen in a human life. And ultimately, we have assembled here in this temple of the Rosycross, in the temple of wisdom, truth and life, in the temple where we receive the power to walk the path. 'I am the way, and the truth, and the life.' These words of Jesus resound in our heart. We did not allow the jewel to be buried under the earth layers. We continued to react to the call. We did not let go of the wonderful longing and the undefinable knowledge of our childhood.

And now we ask ourselves: What really comes first in our life? Perhaps the answer crops up from silent contemplation, detaching from the mists of everyday life, and confronts us, perhaps for the umpteenth time, with the sole purpose of our presence on this planet. This purpose is finding the truth concerning the all-existence, our own life and the realisation of this truth in and through our own life. Therefore, we know that truth can never be abstract, mental knowledge, but is life, and ultimately also our life and being. The truth has never been hidden from the human being, but the human being hid himself from it. An old saying says: There are a thousand veils between man and God, but none between God and man. The human being is standing with his back to the truth. The Spiritual School would like to help, stimulate and incite the seeking human being to repent and turn heart and head towards the Light.

All of us are seekers for the truth. We have an unquenchable thirst for liberating wisdom. Deep within, we know that 'way, truth and life' are one. We seek true fulfilment of life. We long, as Paul says: 'for the wisdom of God,

which God decreed before the ages for our glorification.' None of us can say that he or she has already achieved this glorification. The concept of 'achieving' or 'having achieved' puts us on the wrong track,

The call resounds to us: Do not turn your back on the Light! However, how often does it not happen that we nevertheless do so? A word, a remark, a certain situation, and we are flung into the eddy of the ego, and sometimes this happens as quick as lightning. Do not turn your back to the Light, and do not continue on the old path! Dare to wind the blindfold around your head and open your inner organs of perception to the Light. When you were still a child, you had already been given the thread of Ariadne. Never let go of this thread again! We certainly know the classical legend woven around the thread of Ariadne. We do not want to go more deeply into this legend now, but only highlight a few main elements. There is the labyrinth, the chaos and tangle of our sensory activities and reactions, the labyrinth of our longing and desires, and above all the tangle of our thoughts and drives. Next we see Theseus, the human being who is called by the Light and is threatened to be overwhelmed by the earthly power, living in the centre of the labyrinth, the nucleus fire of the ego. It is the Minotaur, the bull, the primordial drive of self-maintenance. And we also see Ariadne, love, offering her thread, the thread of insight and inner knowledge, to Theseus, the human being who seeks liberation. And she gives him the sword, with which he can defeat the Minotaur, the sword as the power to act, to turn love and insight into action.

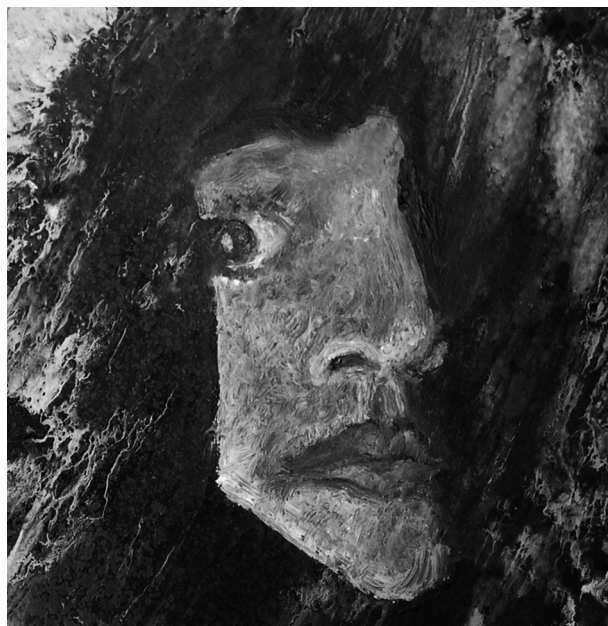
We may recognise the triangle: love, knowledge, deed. They are the three words, chiselled in the memorial stone for our Grandmaster

in the Rose garden at Noverosa. In his own labyrinth, Theseus defeats the bull, the driving power of self-maintenance and egocentricity. He knows how to use the sword, given to him by love. The thread of insight, knowledge and clear perception, which he had fastened at the entrance when he entered the labyrinth, shows him the way back to the exit, to the liberation. This is a very profound idea: before entering the labyrinth to be confronted with our own Minotaur, we have to stand in the triangle. True love, impersonal love, is the basis of the triangle. It is the divine love that sets our heart aglow from within and also constitutes the breeding ground of the living powerfield of the Spiritual School that is omnipresent. The two other sides of the triangle, arising from love, are clear insight or knowledge and the power to act. All of us have these three divine gifts at our disposal – here and now, and we should not have any doubt about this. However, we also must have the courage to truly stand in this triangle. The poet Goethe expressed it very strikingly in his tragedy, *Faust*: 'What you have inherited from your forebears, acquire it to possess it.' We may bear the divine inheritance of our Father, it is at our disposal without price, but this does not mean that we really possess it consciously. We have to obtain it, we have to prove by our mode of life that we allow ourselves to be possessed by this inheritance. We possess it when it possesses us and we wholly surrender to it. We must absolutely move the centre of gravity of our old life to the depth of our heart, as the answer to the questions: what comes first in our life? Is to be found in this depth? If we are prepared to give up our old life for a life in light, truth and freedom, the answer will be clear. What matters in the old life is the existence of the ego. Whichever way we look at it, the ego is the pivotal point

## The eye symbolises consciousness, but micro-cosmic consciousness is not the end of the journey

around which everything turns. It relates everything to itself. This is why it is an ego, after all.

With regard to this bull, the Minotaur, we still think of another place where we encounter the sword, namely in chapter 10 of the Gospel of Matthew, where Jesus says: 'I have not come to bring peace, but a sword.' This statement is seriously misinterpreted, not only due to ignorance, but also due to deliberate misleading in order to force dissenters, by mental or physical violence, to give up their so-called errors and, if this does not succeed, to wipe them from the face of the earth by the sword. The word 'sword' is then used literally as well as metaphorically. History is replete with examples of this until this very day. 'I have not come to bring peace, but a sword.' On the path to liberation, there is absolutely no sweet peace for the ego, something like a nice, quiet place, where the I might sunbathe in the 'gnostic light'. There is no liberation for the I, but from the I. To this end, Jesus hands us the sword – Jesus himself is the sword, the power of the resurrected, divine, inner human being, who defeats the bull in his own labyrinth. This sword is never used against something or someone outside ourselves. It is the sword that cleaves our old being. It is not the I that defeats the I – if this would succeed, the I would become supreme – but this sword gains the victory in the labyrinth of the ego. We are only asked for total surrender, conscious self-surrender, to the triangle of love, insight and



power, or love, knowledge and deed, radiating in us. The source of this triangle can be found in the depth of our heart, where the new centre of gravity of our life is lying. Once the old being has been defeated, a wholly different consciousness emerges that does not show any similarity to the old egocentric consciousness. The new consciousness is microcosmic; it does not have a centre of the I, and it does not possess one specific focal point. The reborn microcosm itself is wholly conscious. From old pictures, we know those beings with wings, within and without, wholly covered with eyes. Wings represent the fiery, radiant structure of force lines of the microcosm, and an eye symbolises consciousness, particularly the eye within the triangle. However, microcosmic consciousness is not the end of the journey. Is there actually an end in the divine development? The microcosmic consciousness is taken up into the divine cosmic consciousness and this, in its turn, is taken up into the conscious, macrocosmic state, into the universal consciousness ★

We thank Hans Pollack, Austria, for the illustrations 'Minotaur' and 'Vision'.

‘Humanity must rise above  
the Earth, to the top of the  
atmosphere, and beyond, because  
not until then will we fully  
understand the world in which we  
live.’

Socrates, Greek philosopher, 5th century BC





## BOOK REVIEW: THE BOOK OF MIRDAD

# mikhail naimy, filled with love

Culture has expanded human nature, but what is lacking is a proportional spiritual growth, linked with the idea of the final goal of humanity. Without an ultimate goal, man is doomed to destroy himself. Mikhail Naimy makes this creed resound in his books. The Book of Mirdad, too, breathes the longing for the victory, a longing that is filled with love.

Mikhail Naimy was born in Lebanon in 1889. He received a Russian education in Nazareth, studying literature in the Ukraine from 1906, and in Washington between 1911 and 1916. In Washington, he founded, together with his friend Kahlil Gibran – the author of, amongst other things, *The Prophet* – the Pen Society, an association of Arabic authors in America. Naimy wrote many books and essays about Arabic literature, which still belong to the standard works. When his friend Kahlil died in 1931, Mikhail returned to Lebanon.

His creed was: culture has expanded human nature, but what is lacking is a proportional spiritual growth, linked with the idea of the final goal of humanity. Without an ultimate goal, man is doomed to destroy himself. We

find this spiritual message in all his works, and certainly in *The Book of Mirdad* that was published in Beirut in 1948, in Mumbai (at the time called Bombay, India) in 1954. Subsequently it was published in many other languages both inside and outside Europe. Since 1960, a Dutch translation has been available. The essence of his ideas is: the whole cosmos and life are one and indivisible, and the whole is more than the sum of its parts. This is why analysis, as applied by science, is never able to penetrate the whole truth, because it breaks it down into pieces and does not lead to a synthesis.

Only a person's inner being is able to understand the inner being in all other things and people as well as in the whole universe. Therefore, what matters is to gain cosmic

consciousness and to become one with the absolute life.

Between the human being as 'outsider', who has not yet penetrated the nucleus, and the cosmic human being, lies, according to Naimy, 'the flint slope'.

The human way of the cross is: either living to die, or dying as to the ego in order truly to live as to the soul.

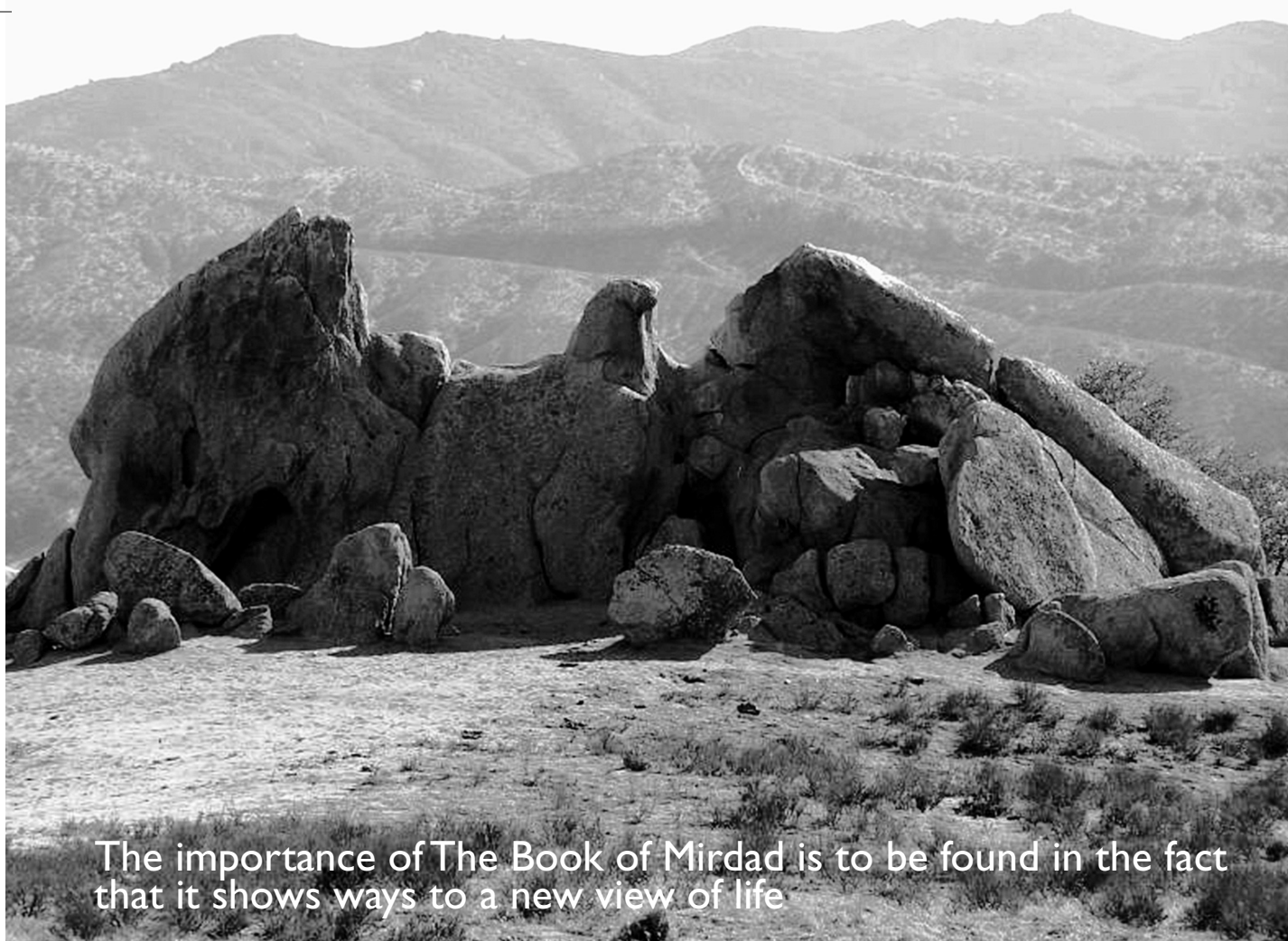
In all his books, the author combines the transient reality with high spirituality. A great deal has been written about him, both in the Western as well as in the Arab world. Mikhail Naimy died in 1988, at the age of 99.

The story of *The Book of Mirdad* is based on a legend. After the flood, Noah drifted into the Milky Mountains of Lebanon, worried that people might forget the flood. He asked his son Sam to build an altar with a house around it for nine people, who were to live there and would ask the Most High for guidance for themselves and their fellow men. Why nine? There were eight people in the Ark, Noah and three sons and their wives, but there was also a ninth, a stowaway, a companion and a helmsman. Noah decreed that, whenever one of the inhabitants of the Ark would die, the next visitor who checked in with the Ark, would be taken up as a new companion. For ages the Ark functioned in this way. The inhabitants enjoyed great respect from the community and received many gifts, so that the monastery became extremely

wealthy. However, the moment arrived when a self-willed abbot, Shamadam, violated the ancient rule and was only prepared to take up a newly arrived stranger, Mirdad, as a servant. Mirdad accepted this role, but in the meantime, much to the abbot's displeasure, he taught the companions of the Ark for seven years. Due to Mirdad's special influence, the monks ultimately gave away all their wealth and left the monastery. The abbot became mute and remained bound to the place, until, the prophecy says, he would be redeemed. Then the actual story begins. The I-figure begins to climb the mountain on which the Ark is standing. His bread, his clothing, his staff and his sleeping-place in a cave are stolen, and finally he faints before the gate of the monastery, but he is rescued by the abbot. By the arrival of the I-figure, the abbot is able to speak again; he had waited for 150 years for him, who was to come: 'naked, without staff or provisions'.

Then the abbot hands the book to this young man.

And then, on page 35, *The Book of Mirdad* begins, as recorded by Naronda, the youngest of the companions. It bears the motto: A lighthouse and a haven for those who yearn to overcome. Let all others beware of it. In each of the 37 chapters, situations are related in which Mirdad teaches the companions or becomes involved in a confrontation with Shamadam, the abbot who humiliates and belittles him, and about the way in which



The importance of The Book of Mirdad is to be found in the fact that it shows ways to a new view of life

#### **Why things happen as they do**

There is no oblivion in time. [...] There are no accidents in time and space. But all things are ordered by the Omniwill which neither errs in anything, nor overlooks a thing. [...] Accept the Omniwill. [...] The Omniwill gives back to every man and every thing whatever they had willed, [...] whether they willed it consciously or otherwise. But men, not knowing that, are but too oft dismayed by what falls to their lot from the all-containing bag of the Omniwill and call it the fickle fate. [...] Your will is hid even in every breath, and every word, and every wish and thought and deed. And what is hid from you is always manifest to the Omniwill. [...] Will of all men their love; for with it only shall your veils be lifted and understanding dawn within your heart. Thus initiate your will into the wondrous mysteries of the Omniwill.

The Book of Mirdad, chapter 21

Mirdad reacts. This results in jewels of wisdom and insight, with beautiful, striking examples of how to live in any situation. Via philosophical statements and profound wisdom, each story is an example of the boundless, impersonal love Mirdad has not only for his companions, but for Shamadam as well and for every human being, animal and plant, indeed, for the world.

Naimy himself wrote to his publisher: 'The Book of Mirdad clearly deviates from any rigid dogma in the fields of religion, philosophy, politics or any other field. Its importance is to be found in the fact that it shows ways to a new view of life. It wants to arouse people from the insensitivity of much dogmatic confusion that is filled with hatred, strife and chaos.' With this book, Naimy showed that he belonged to the group of great spiritual thinkers of the 20th century ★



Quantum philosophy distinguishes absolute and relative reality; Buddhism speaks of the same two spheres of life. In original Christianity, in the Gospel of John, we read:

‘In the beginning was the Word, and the Word was with God, and the Word was God. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.’

The word is the information, the life is the energy and the light means recognition, that is, consciousness. God’s Spirit, the divine word, was moving over the face of the waters, the divine life, the primordial sea of all potential possibilities. Like a reflecting light, consciousness originates from this creative and receiving principle.

The human being carries the creative primordial information, Light and life in him. When he allows his spiritual nucleus to be touched by the Light, shining in his darkness of ignorance, attachments and rejection; when he accepts this Light, he will be taken up into the cohesion of being a child of God. Then he has united the above and the below within himself; the separation between creator and creature has then been lifted.